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Interesting Political Miscellany.

FRENCH RELIGION.

In the course of my reading a few days since I met with the following. It is extracted from the Catechism of the French Empire, published by Cardinal De Belloy, Archbishop of Paris, and sanctioned by the Decree of the Emperor Napoleon, of the 4th April, 1805.

LESSON VII.

Continuation of the Fifth Commandment.

Q. What are the duties of a Christian with respect to the Princes who are set over them, and what in particular, are our duties towards Napoleon First, our Emperor?

A. Christians owe to the Princes who reside over them, and in particular to Napoleon First, our Emperor, fidelity, military service, the payment of contributions for the preservation and defence of the Empire, and of his throne; we owe him moreover, our fervent prayers for his safety, and for the spiritual and temporal prosperity of the nation.

Q. Why do we owe these duties to our Emperor?

A. Because, in the first place, God who establishes Empires, and disposes of them according to his will, by conferring his blessings upon our Emperor, both in Peace and in War, has ordained him to be our sovereign, has rendered him the minister of his power, and his image upon Earth. To honor and serve our Emperor, is therefore, to honour and serve God himself. Secondly, because our Lord Jesus Christ, as well by his doctrine as his example, has taught us himself, our duty to our sovereign; he was born obeying the Decree of Augustus Cæsar—he paid the prescribed tribute and as he declared that men should render unto God the things which are God's he at the same time ordained, that we should render unto Cæsar the things that are Cæsar's.

Q. Are there not some particular motives, which ought strongly to attach us to Napoleon First, our Emperor?

A. Yes: For it is he whom God has raised up in our distress, to restore us the religion of our Fathers, and to be its defence.—He has re-established public order by his wife and active policy—he protects the nation by his powerful arm; and he has become the Lord anointed, by the consecration of the sovereign Pontiff, chief of the Church Universal.

Q. What are we to think of those who fail in their duty to our Emperor?

A. According to the Holy Apostolic Paul, they rebel against the order established by God himself, and render themselves liable to eternal damnation.

Q. Do the obligations we owe to our Emperor, bind us likewise with respect to his lawful successors in the order established by the Constitution of the Empire?

A. Yes—most certainly; for we read in the Holy Scriptures, that God, the Lord of Heaven and Earth, by the dispensations of his supreme will, and by his providence gives Empires not only to an individual person in particular, but likewise to his family.

To say nothing of the despotism which the Republican Bonaparte has bound the French people—we ask, is there a serious man in the country that is not shocked at this blasphemous endeavour to sanction submission under the cloak of Religion. Language is incompetent to express our ideas of its horror. Bonaparte has frequently shown, that the ties of Religion, of nature, the laws of nations, of morality, the faith of treaties, and in short every species of right, obligation, or duty, which can bind man to man, in a social state, are to him "liapution bands." At the head of the most formidable military force the world ever saw, restrained by no law, divine or human, he is waging war, not against this or

that particular nation, but against mankind—and the lives and property of no class of human beings are secure within his grasp.

What shall we then say of his adherents in this Country?—adherents in this Country! some of whom are leaders of the Republican party—who exult and congratulate each other on every report of the success of Bonaparte over the Patriots of Spain.—If "they ought" not "to be hunted like Wolves from the society of civilized mankind"—they at least ought not to be trusted.

We ask, who are the advocates of the present oppressive measures?—they are the supporters of Mr. Jefferson and Mr. Madison. Who is Mr. Jefferson? An adopted citizen of France—a friend to the infidel Tom Paine, a man who says, that to believe in 20 Gods or no God, is immaterial. Who is Mr. Madison? An adopted Citizen of France—one who said France wanted money and we must give it—a man whom a leading Democratic Editor said ought to be President of the United States—who also declared, he (the Editor) was of the French party in this country.

What is the power of France? infidel power or the real anti-christian power—a power which endeavours to obtain universal dominion. What influence has this power had upon the United States? It demanded an interdiction of our trade with St. Domingo.—it was granted. It demanded two millions of dollars—it was granted—and if it did not demand an Embargo on our own vessels—it was pleased with the measure. Its influence upon the moral and religious principles, although not so prominent—it is, nevertheless, as certain. Witness the ridicule it always endeavours to throw upon the Proclamation of Fasts and Thanksgivings of the New England States.

THE GAZETTE.

THURSDAY, APRIL 20.

FOR THE GAZETTE.

MR. SHIRLEY,

In the Argus of the 16th of March last, I observed the "genuine spirit of '76" displayed in the Democratic Resolutions passed in the town of Fairfax; in which were expressed their great friendship for the country and zeal for the support of government.

But such is the depravity of human nature, that not long since many of those dear lovers of the people, and firm supporters of government, were either dressed in Cap and Blanket, or encouraging a party who were thus disguised and armed with muskets in open violation of the civil authority, by whom several horses were shot, and one civil officer wounded, when in the due execution of the duties of his office.

ARRISTIBOLOUS.
District of Kennebec, April 1809.

FOR THE GAZETTE.

MR. SHIRLEY,

Though the Democrats rave when their misconduct is detected and exposed, it must not pass without reprehension. They may scold and threaten; but the public good requires that their violence should be known to their fellow-citizens. They may become more outrageous as their errors are exposed—but the people ought to know the means used to support a cause, which cannot be maintained by fairness and truth. It would seem, that these men think they can do and say any thing, no matter how unjust or violent, without censure. For, instead of being ashamed of their conduct when detected, they become more obstinate in error and more violent in their proceedings. But if we cannot reform such characters, we may, perhaps, enlighten the people and thus save them from ruin.

Who would have supposed, that the very men, who know Mr. Gore was born and educated in Boston, was an advocate for the Constitution, held several very important offices by the appointment of Gen. Washington, and supports a most excellent character; should report, that he was an Englishman, a refugee &c? Who could suppose, that the men who have confessed, "the embargo policy was weak and ru-

inous—that Monroe's treaty ought to have been ratified—that the British were desirous of peace—that the mission of Mr. Rose failed by our administration contending for a mere point of honor—that the partial repeal of the embargo laws, embarrassed as it is with non-intercourse, is impracticable and calculated to produce a war," &c. &c. should still use all possible means, lawful or unlawful, to put those in power again who had been instruments of our distress? This is strange, it is passing strange. But when they forcibly take away the votes of the people and oblige them to receive those they dislike, we must not only be surprised, but alarmed. Yet this was lately done in many places in the county where I live. If the people submit to such conduct, their boasted freedom is but a name. They are slaves; and soon they will find to their sorrow, that they will not be permitted to exercise the least semblance of liberty. When the freedom of election is thus violated, our republican government must soon fall, never more to be enjoyed.

—SHEEPSCOTT.

BIOGRAPHICAL SKETCH

Of the life of the Rev. Mr. GILMAN, of N. Yarmouth, whose death, &c. was noticed in last Monday's Gazette.

The Rev. Tristram Gilman was born in Exeter, in the State of New-Hampshire, on the 24th of November, 1735, O. S. He graduated at Hanover College, A. D. 1757.—In April, 1769, he came to this town to preach on probation, and on the 8th of December following, was ordained. At the time of his ordination, there was but one Church in the whole town, which at that time included what is now Freeport and Pownal.

When he came here, Mr. Gilman had very serious difficulties in his mind, relative to a settlement among us, owing to the strong arguments of many, to his immediate predecessor, who had been but just dismissed. There were nearly one third of the church, and a large proportion of the parish in opposition to him, among whom were some of the most influential characters; but after much time spent in prayer to God, and having the advice of a venerable council, he conceived the path of duty was plain, and consented to take the oversight of us. Such, however, was his christian prudence and conduct, that his opponents were very soon reconciled.

During his ministry, 293 persons were admitted by him into full communion with his church, and 1344 persons were baptized.

In the year 1791, God was pleased to honor his ministry by making him instrumental of a wonderful revival of religion, so that from the first of May, 1791, to December 9, 1792, one hundred and thirty-two members were added; and from that time to the present, sixty-two more. And that notwithstanding in September 1793, fifty-eight persons were dismissed, to form the church, of which the rev. Amasa Smith now is Pastor, and in 1806-7, fifteen persons more were dismissed, to assist in forming the church of which the rev. John Dutton is Pastor, Mr. Gilman's church, at his decease, consisted of 132 members, viz. 42 males, and 90 females.

Mr. Gilman stood very high in the estimation, not only of his own church and people, but with all those who knew how to appreciate merit. Wherefore his advice was frequently solicited in difficult ecclesiastical cases, and lead him to be much in councils, where his opinions and judgments had the weight they deserved. When Bowdoin College was incorporated, he was named in the act as one of the Trustees, and at the first meeting of the corporation, was chosen President, which office he held, until his age and infirmities induced him to resign his seat at the Board. In June 1807, when the Lincoln and Kennebec Tract Society, resolved themselves into a Missionary Society, they elected him their President, which office he held at his death.

With respect to Mr. Gilman's private, moral, and religious character, we could say much, and feel a disposition to say more than would be proper for the limits of this memoir, which is but a very imperfect sketch. His manner of life as a gentleman, parent, friend, and christian minister, ever since he resided with us, cannot be spoken of too highly. As a husband, he was particularly affectionate; as a parent, remarkably tender; as a man, he was strictly honest. It is difficult to conceive of more conjugal, parental, and filial affection in any one family on earth, than was to be found in his. Although Mr. Gilman was a man whose feelings were naturally quick, and susceptible of great sensibility, yet, by divine grace he was enabled, as we trust, at all times, and in all places, ever to maintain "a conscience void of offence toward God and man," and strikingly to exhibit the character of a christian. He was very hospitable to all men, and liberal to the poor, and took all opportunities of doing good to those that visited him. He manifested his hospitality at such times, not merely by outward acts of kindness, but by recommending religion to them, as peculiarly "the one thing needful," by precept and example. 'Tis true, that his first appearance to strangers, savored rather of reservedness, and served to keep such at a distance until further acquaintance removed his suspicion; but, to his intimate friends, he was known to be one of the most open, free, unreserved cha-

acters, to be met with, and to them his friendship was very dear. Notwithstanding he could converse with great propriety upon more learned subjects, and had no small share of political information, and well understood many of the common occupations of life; yet, it was abundantly evident, that religious conversation was his darling topic, and his pious friends thought, that in this, he excelled most others. In sentiment, he was a strict Calvinist, and in attainment, a scholar and learned divine. In his preaching he aimed more to convince the understanding, and inform the heart, than to delight the fancy, or awaken the passions. His sermons were greatly deficient in what is calculated to please the taste of modern infidels, but they were ever full of real instruction, and real piety; and christians were frequently ravished with the divine truths he delivered. The first text he preached in this town may be found in the I. Cor. 2d chap. and 2d ver. and that was the main subject of his preaching till his death, for he often spoke with disapprobation of those discourses which were chiefly on vain philosophy, and chose rather to preach Jesus Christ and him crucified. During the whole of his ministry, (for nearly forty years) he was never absent from public worship, on account of ill health, but two Sabbaths. Through the whole of his late sickness he was remarkably composed, patient and submissive, and appeared a living evidence of real religion, from which circumstance his visiting friends derived great satisfaction. And he was heard to say, just before he expired, that he did not know, that he had had a doubt on his mind, with respect to his own future well-being, since his sickness; and we firmly believe, that he had abundantly, the consolations of that religion he had so long professed, and so faithfully and successfully preached.

Thus lived, and thus died, in a good old age, the Rev. Mr. GILMAN, our worthy and beloved Pastor. He has left behind him seven Children, and an affectionate Church and Parish, who will not cease to mourn his loss. May the recollection of his virtues excite their emulation, and his example guide their future steps in life.
North Yarmouth, April 12, 1809.

From the Freeman's Journal.

Character of Jefferson.

The late Judge ELLSWORTH of Connecticut, was universally considered one of the most profound men in our country. He was one of the real "Nobles of Nature." It may be wrong, strictly speaking, to call any man a political prophet, but the following perfect description, by anticipation, of the administration of Mr. Jefferson, certainly entitled Mr. Ellsworth to the character of a prophetic politician. It evinces that he had a perfect knowledge of human nature and the characters and dispositions of conspicuous statesmen. It is taken from a letter of Mr. Buck to Mr. Fisk, both of whom have been members of Congress from Vermont:—

"When I was at Congress, in the winter of 1797, Mr. Ellsworth was a member of the Senate, and we boarded at the same house. At the election, the fall before, Mr. Jefferson was the competitor to Mr. Adams for the presidency, came near to gain the office, and the circumstance excited much anxiety and alarm amongst the federal members in congress. I was one evening sitting alone with Mr. Ellsworth, when I asked the question, why the apprehension of Mr. Jefferson's being president should occasion so much alarm? at the same time observing, that it could not be supposed he was an enemy to his country, or would designedly do any thing to injure the government, as constitutionally established. Mr. Ellsworth after a short pause replied: "No, it is not apprehended that Mr. Jefferson is an enemy to his country, or that he would designedly do any thing wrong; but it is known that he is a visionary man, an enthusiastic disciple of the French revolution, and an enemy to whatever would encourage commercial enterprise or give energy to the government. It is apprehended, that if he were to be president, he would take little or no responsibility upon himself: the nation would be as it were without a head; every thing would be referred to congress; a lax, intriguing kind of policy would be adopted, and while arts were practised to give direction to popular sentiment, Mr. Jefferson would affect to be directed by the will of the nation. There would be no national energy; our character would sink, and our weakness invite contempt and insult.—Though Mr. Jefferson would have no thoughts of war, his zeal in the French cause, and enmity to Great-Britain, would render him liable to a secret influence, that would tend to the adoption of measures calculated to produce war with England, though it was not intended; and the nation might be plunged into a war wholly unprepared."

Shortly after the close of the session of Congress, a scandalous report was circulated, that the "suppressed documents," brought to light at Boston, were disclosed by Col. Pickering. The author of the report is pretty well known. As it was scattered with all the industry of malice, a gentleman of this city, in the course of his correspondence, thought proper to inform Col. Pickering of it. The subjoined extract is the answer he has received on this point. It was not expected, that it would be published; for the j-cobin slander which have been poured out upon him for so many successive years have scarcely obtained any notice from him. It is thus they have multiplied by being suffered to grow without molestation: but their duration has been short in proportion to the rankness of the falsehoods in which they were generated.

It is observed very justly by the Washington Federalist, that the administration bu-

too well knows how those papers were exposed. They never will make any enquiry about it; but it behoves them to check their creatures from attributing the fault to the federalists. If they do it not, they deserve to have the whole truth laid before the world. It must not be tolerated, that the dishonour should be charged to such eminent characters as Col. Pickering or Mr. Quincy.
Baltimore North American.

Extract of a letter from Col. PICKERING to a Gentleman in Baltimore, dated
"Wenham, (7 miles beyond Salem).
March 26, 1809.

"The report which you say has been spread since I left Baltimore, 'That the late disclosure of confidential documents was made by me,' is false, I am utterly ignorant by what means they were made public."

"No lie, no slander, however improbable or atrocious, excites in me any surprise: Good and wise men, our early and present distinguished patriot citizens, have given strong and honourable testimonies that I have rendered some services to my country; especially in exposing the secret motives, the insidious conduct, and the duplicity of men, who, unfortunately for our country, have for some years had the direction of our national affairs. The bitter wrath of my political adversaries has concurred in proving that my humble labours have not been in vain. Important facts and rational conjectures, with their obvious inferences, exhibited in my plain language, appear, fortunately, to have contributed to open the eyes of many of my fellow citizens; who now view the measures of our administration in the light of truth. This detection of imposture will never be forgiven by those who have long combined to deceive the people. They are like the craftsmen of Ephesus, who made and sold silver shrines for their great goddess Diana, 'by which craft they had their wealth.' They therefore, shouted the praises of their goddess; and the Ephesian mob at their heels repeated the shouts; and with as much zeal as the patriotic mobs of some of our cities have shouted the praises of Jefferson, the idol god, 'whom the ignorant worship.'"

HARTFORD (Conn.) April 13.

"Since our Freeman's Meetings, which took place last Monday, we have heard from all parts of the State. The result is, that Governor TRUMBULL, Lt. Governor TATUM, and the old Secretary and Treasurer, are re-elected by larger majorities than usual. There will not be a single democrat in the upper branch of the Legislature, of course. In the House of Representatives, which consists of 199 members, there may, possibly, be 45 democrats—certainly not one more.—People in this quarter are sick of every thing like democracy."

Genuine Jacobinism.—Baptiste Irvine, editor of an incendiary print at Baltimore, called the Whig, has published a summary of the late disasters which attended the British army in Spain.—He introduces this intelligence thus:—"Total discomfiture of the Spanish Patriots"—and triumphantly denominates it—"Glorious News!"—Thus, while every heart devoted to freedom, is borne down with dismay at the successes of the prime organ of murder and usurpation;—while humanity sickens at the waste of blood and the abominable crimes of the tyrant and his minions, the democrats of our country, with savage joy, and characteristic ferocity, exclaim "Glorious News," at an event which pales the energies of a brave people, fighting the battles of liberty and independence.—E. Post.

From the Massachusetts (Worcester) Spy.

Mr. THOMAS—The author of the 'Contralt' has given us a true statement of the case respecting Mr. Gore and Mr. Lincoln, as far as he has gone; but he has not told the whole truth.—On the subject of Farmer Lincoln's Leaves alluded to, it is in my power to throw some light; the following is an extract from one which he granted to "a most poor man," about the time he was elected Lieut. Governor:

"The said — is to deliver to the said Lincoln at his dwelling house, one half of the produce of every kind, seasonable and at the usual time, &c. the poultry either alive or killed, with half the eggs and feathers!"

This extract is made, verbatim et literatim, by A friend to His Honor.

The Spy also informs, that Dr. Lincoln (a brother to "His Honor") has also put the federal party, as the French phrase it, hors du combat; by giving the following toast:

"Confusion to the federal party—Damnation to their principles, and damn the man that wot damn them!"

—Bravissimo!